

# American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



OCTOBER, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 8d, and 4th pages of this cover.

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# CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



# American Missionary.

(MAGAZINE.)

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OCTOBER, 1864.

No. 10.

AMERICAN MISSIONARY ASSOCIATION.

## FREEDMEN.

From Miss C. C. Duncan.

NORFOLK, VA., July 1st, 1864.

THE school at the rope-walk is not prospering, or at least we can not see the effect of our labor, because they stay so short a time, and others are constantly coming. But I enjoyed my visit out there very much. There are a good many old women who are Christians and can not read, and I read the Bible to them. I never realized what a blessing it was to be able to read, until I saw the tears trickling down their wrinkled and care-worn cheeks, called forth by the words of the blessed Jesus. It does me as much good as them, and I feel very near God among these old pilgrims who are almost home.

One old man of a hundred and eight years, is trying to learn to read. He has been out of bondage only a few weeks, but has been a follower of Christ for seventy years. When asked, if he had not prayed for this time, he replied: "I have prayed for God's will to be done, for I knew that whatever he did would be right." His prayers are full of childlike faith, and he prays that the teachers may prove faithful to the end. So pray we all!

August 1, 1864.

My school has increased since the others have closed. The children are so eager to be in school, that as soon as one closes, they go to another. I have tried to confine myself to fifty, but they beg so hard, I have not the heart to send them away; I do the best I can by them. I have

had a very pleasant time in school this month; every day I found cause to thank the Lord for his great goodness in permitting me to share in this work. I have lost two of my pupils this month by death; I should not say lost, for I feel sure they are this day with Jesus in paradise.

Betsey, the first that went home, was, I should think, fourteen; a very good girl in school, punctual in her attendance, seldom, if ever, tardy, always ready and cheerfully doing whatever was required of her, and in great many ways endearing herself to us all. I saw her a short time before she died, and found her little lamp burning brightly. She had no fear, for did not the hymn say,

"Jesus loves me, loves me still,  
Though I'm very weak and ill."

and fearlessly she passed over the dark river.

The next was little Lottie, eight years old. She was the pet of the school—her face always wreathed in smiles—in fact, a perfect little sunbeam, stealing in and warming the hearts of all who knew her. I punished her, when she first came to me, for telling a wrong story. I talked to her about the great sin she had committed; she was very much affected, and cried as if her heart would break. I never had occasion to punish her afterward. She learned rapidly, and was always singing, "Jesus loves me," the "Evergreen Shore," and many others; but these were her favorites. Her mother says, she was always a good child. Friday she was at school, but on Tuesday she went with the angels to sing



redeeming love forever. Prof. Woodbury thinks I had better close my school and have a vacation. As I have great faith in his judgment, I shall obey, although I can not bear to lose sight of my pupils for a day. For the last week I have had them meet me at six in the morning. The first morning, forty came; the next, forty-seven; the last day, fifty-three. They came without their breakfast, some running, eating a piece of bread as they ran. I enjoyed it very much, and they did also.

From Mr. W. D. Harris.

PORTSMOUTH, VA., August 31st, 1864.

As vacation commenced the first of this month, I have no day-school report. I have called the school together several times for general exercises, and to enforce the importance of studying at home, of assisting their parents, of keeping out of the streets, etc.; have visited many of my pupils, and heard them recite at home.

#### MY SABBATH-SCHOOLS.

No. 1, at Whitehead Farm, commences a quarter past eight o'clock, and closes a quarter before ten, numbering about one hundred. No. 2, at Encampment of Second U. S. Colored Battery, from ten till twelve o'clock, averaging about fifty. No. 3 is held at Gosport, from two o'clock until half-past three. Average number, one hundred and twenty-five. All these schools would be larger, if we could get teachers; two of them being out of the city, makes it difficult to get help. Miss Vesey and Miss Lewis are regular teachers at Gosport; their services are invaluable. I remain at Gosport after school, to preaching or prayer-meeting, and attend North-Street Church in the evening.

#### SPECIAL RELIGIOUS EFFORTS AMONG THE FREED PEOPLE.

I have spent the most of this month in attending religious meetings in Portsmouth and vicinity. The meetings are generally demonstrative, and often boisterous, as they seem to worship on the principle, that the kingdom of heaven suffereth violence, and

the violent take it by force. Nevertheless I think I have seen many genuine conversions, much strong faith, deep-toned piety and warm-hearted spirituality manifested among them. At some of these meetings I have seen the faces of more than half the congregation literally bathed in tears, flowing from the hearts of Christians and penitents.

I have attended three meetings held in different localities in the country, (given two days to each,) where many, we trust, were converted. The principal efforts in Portsmouth were concentrated at the North-Street Methodist Church, conducted by the pastor, Brother Handy, for about three weeks, the result of which, is estimated ready at about one hundred conversions. It was wonderfully interesting to witness, on one occasion, one hundred and seventy souls manifesting a desire for salvation, asking the prayers of the church, kneeling around the altar, and indeed all over the church, and calling upon the Lord to bestow mercy upon and pardon them. To be all the glory, and may he pour out his Spirit still more abundantly upon this people, and upon the whole world.

Bro. Handy's church is liberal, prosperous, and self-supporting, which, I think, is mainly the result of your missionary labors, for this is the church in which a day-school and Sabbath-school have flourished for at least a year and a half. You can form some idea of the character of the church by the following incident. Bro. Handy, having left his family in Washington, received intelligence that his child was dead and his wife was sick. He immediately left Washington, which was about one week ago. Last Sabbath, a letter from him was read to the Church, stating that his name was enrolled, and in all probability, would be drafted; that he could not leave the city until after the draft, without procuring a substitute, which he could not do for five hundred dollars, two of which he could raise himself. He asked his church to send him three hundred dollars. The church nobly responded by raising two hundred and thirteen dollars in the afternoon.



evening of the same day, and then appointed Tuesday evening following, to raise the balance. They accordingly met and gave the amount required, and eight or ten dollars over.

I was glad to witness the cheerfulness with which all seemed to give, but especially to see groups of children coming forward with their pennies and five-cent scrip. I have spent some time very pleasantly at Taylor's Farm, where are eight hundred freed people looking cheerful and doing well.

Mr. James F. Sisson, alluding to the same matter, says:

Please remember, that the major part of these contributors were slaves when our present war began; with rare exceptions, the people are *very* poor: this was strictly an Anglo-African affair. A speaker at the last-mentioned meeting gave three reasons, why the church and congregation should raise the \$300: "We can not spare our minister, we shall be sustaining our government, and we shall answer the law."

From Rev. J. N. Mars.

PORTSMOUTH, VA., August 29th, 1864.

I THINK there is a deep religious feeling manifesting itself here, the fields are white for harvest, and we hope to see many precious souls gathered into the Redeemer's fold. Pray for us. I trust that all who come to this field to labor, will come with their hearts full of the love of Christ and down-trodden, long neglected humanity. The winter is approaching, the drouth has cut off many of their hopes from their garden patches, and every thing is so dear, how are they to live through the winter? May the Lord open the hearts of the rich to clothe and feed the poor. I hope to be able to send you good news in my next; I have a number of preaching-places, but no meeting-house; we have to be out of doors for the present, but hope it soon will be better.

From Miss S. L. Daffin.\*

NORFOLK, VA., 1st, 9th Month, 1864.

THE intense eagerness with which my pupils pursue their studies argues well for

their future success, and I look forward with the most sanguine hopes to the time, when many of these hitherto benighted sons and daughters of Africa shall shine as stars in the Christian and literary world.

Two of my former pupils have given evidence of their acceptance with God through Jesus Christ. Truly, here are grounds of encouragement to proceed in the great work of enlightening our brothers and sisters, and endeavoring to lead them to the knowledge of that truth which "bringeth salvation."

Our Sabbath-school is doing as well as possible, with the small corps of teachers we have. My evening classes are progressing encouragingly, and I feel that we have nothing to fear, but all things to hope for.

My visits have been chiefly confined to those of my pupils who have been sick, and the parents of others. Several instances of the most unbounded confidence in God, under trial and affliction, have proved a means of comfort and strength to me.

Trusting in the Lord for success in the missionary field, I am truly yours for the glory of God and the elevation of my people.

From Miss Abbie M. Church.

NEAR FORTRESS MONROE.

MISS CHURCH at first found her school somewhat disorderly, but after one month's experience, she writes:

"Greater success I never met. They are all elated. They would stand in one position any time, until ordered to another. Even now I should be happy to have our school visited. The whole number that has been in school, is 91; average of a day, 75 perhaps.

"Miss Stewart is a good teacher, she fully approves my way of conducting the school. Many are inquiring after Jesus. Sabbath evening, the 21st, a noble-looking colored woman came privately to my room, to talk of the way of salvation. She is near forty; had a stubborn, willful heart; yet she desired to be a Christian. At first she refused to pray for herself with me. But at length her stubbornness gave way, her will was broken, and in humility she entered God to be merciful, and accept her for Christ's sake. Was such a petition ever

\* A colored teacher.



unheeded? Nay, verily. And angels with delight bore away tidings which caused joy in heaven. 'God is love.'

"I have never for once cast a lingering look behind, wished not once I were anywhere else: My interests are all here, and will be, while I remain. I am devoted to the people. Their interests are mine."

### NORTH-CAROLINA.

From Miss Mary A. Burnap, a Teacher at Roanoke Island, N. C.

SINCE our return to the island, after the fall of Plymouth, a great many have been coming to our home and heart, and the work of the Spirit has been wonderful. I never saw such power. It seems as though the whole island was shaken, and many souls feel that God is there in truth.

The Cypress Grove school in which Rev. S. S. Nickerson and I have been laboring, has been greatly blessed. I do not believe there is one out of a hundred and thirty, but that feels Jesus near, and is thinking of a world where slavery and sin never enter.

It would melt the heart of the hardest sinner to see the tears of "godly sorrow" roll over those dusky cheeks, and fall on tattered coats and frocks. I never witnessed such a manifestation of the Saviour's presence in a day-school. Thoughtful faces and overflowing eyes made known the deep-felt interest each had for his own soul, and for those about him. Many would wait around the desk with fruit and flowers as love-tokens, to have us speak to them of Jesus, and point them to the Cross.

ALEXANDER LANE,

the oldest learner in school, now in his thirty-third year, was so anxious, that he would drop his spelling-book, and take the Bible, and say: "I feel so burdened, that I can not study." He was so deeply convicted that he could not walk straight.

For a week he thus lived with his soul stirred within him, but could not see the light. He would go from school in a cloud, and the next morning it would not be lifted. I told him of the power of Christ to still the storm, and of his willingness to save all who come to him. At the Friday

evening prayer-meeting he seemed almost crushed, but I told him his only hope was "Looking to Jesus." I did not see him Saturday, but when I entered the Sunday school, Sunday morning, Alexander Lane's face shone with that peace and love of God which passes all expression in words. I said to him, "Alexander, you have found, you have seen Jesus?" and he, with a burst of joy, said: "YES, I HAVE." He seemed to be true, showing by his deeds as well as by his words that he had been with Christ and learned of him.

The first opportunity, he rose and said: "I have found Jesus, and I love God; and with his help I mean to be faithful unto the end;" and then, asking us to pray for him, he sat down with a heart too full to say more. I saw him just before I left Roanoke, and he was trying to work for his *new Master*.

This is only one of many cases of conversion, which are causing joy in heaven and on earth.

At the Stover Sunday-school the children are blessed, also. As I was speaking of Christ's love to sinners, the great waves of heart-anguish began to flow down the cheeks of a child, hardly six years old, and when I took her by the hand to administer comfort, and learn why she wept, she said: "I want to be good, and love Jesus." The last prayer-meeting at Cypress Grove was fully attended. Out of one hundred and five present, thirty-seventy stood up with tears and wanted we should pray for them.

We have left them all in the care of the sinner's best Friend, and He can carry on his own work in the hearts of the people on Roanoke without human aid. May those who cast in their mites in behalf of the cause feel that they are not lost, but are laid up to meet them, when He, whom they serve, shall say: "Come, ye blessed."

From Miss E. James.

ROANOKE ISLAND, N. C., Aug. 13th, 1883.

I HAVE been trying these many days to write you, but have not been able until now, even to make a beginning. I am



much needed by this people just now, that I can not feel justified in leaving them, if my health will permit me to remain, even to take my expected vacation, to which I have been looking forward with so much interest.

I am very well, but feel faint and languid sometimes, these excessively warm days; but I can do with ease that for which I *especially* remain, which is to write their letters. Every able-bodied man has enlisted in the war. Some of the regiments are stationed about Petersburg, where battles have been hourly expected the last few weeks, and the deepest anxiety is felt on the part of their families. They need not only one who will write their letters, but one who will sympathize with them and express somewhat their feelings.

When I first came here, and called on mothers with large families, and asked, "Where is your husband?" I received almost invariably the reply, "I have none." "Why, what has become of him?" "Gone away." "But, where!" "To war," and they supposed they had no partner, and were at liberty to marry again. I have endeavored to correct this feeling, and a great change has been wrought; but even now, letters come from men desiring to know if their wives are of "the same mind," and wives often write to husbands from whom they have received no letters, assuring them that they are of "the same mind." Letters are exchanged, a degree of confidence springs up between them which did not before exist. I had determined to continue my school through the summer, if it were possible, but have finally been obliged to discontinue it for a time; and it is well I have, for they come to me from before I am up in the morning, until my evening school, to have letters written to their husbands, sons, and brothers.

And each one is a case of *necessity*. Three weeks ago I had been trying for days to write a business letter to a friend at the North, but the people kept coming, and I kept writing *one more*, until, one Saturday morning, I said: "I must not, *at any rate*, write another letter for others, till I have

written *one for myself*." Just then a tap was heard at the door. I opened it. A pretty young woman wished me to write to her brother. I asked a few questions, and learned the following facts. She had been brought up most tenderly by her own parents, who were house servants to a kind and wealthy family in Virginia. Nothing had ever been required of her but to wait on her mistress in her chamber, until she was nineteen. Just then, her master needed *money*. Abruptly taking her from all she had ever known and loved, he carried her to Richmond, and—*sold* her there. She was very light, had rosy cheeks, flashing eyes, silken curls, and brought a high price. She was purchased by a brutal man, from whom, four years after, she was rescued by our army, and brought to this place. There was no one here she had ever seen before, and she had never heard from any member of her family since that terrible separation until the night before, when she met a man whom she used to know, who had just come from Norfolk, and had seen her brother there. She wished me to write to him to send for her. The man would return that night, and this was her only opportunity. Could I refuse, or bid her wait till mine was written? I wrote her letter, and her heart was glad. Before it was quite finished, a good old mother in Israel, whom I have known many months, came panting in. She had walked nearly three miles to get me to "write a few lines for her," to go in that mail, because—and her reason was very reasonable. I wrote her letter. Before it was finished, another claimant appeared, of equal importance, and so on.

My school is large and interesting, and they certainly have learned finely. They are not only learning to read, write, and spell, but they attend to geography and arithmetic. I wish you could have heard them recite in geography the last day of my school, before I had told them I was to dismiss. They were full of energy and enthusiasm. They were sad enough after I told them, but they are so grateful that I remain with them that they can bear it better.



They are trying to wait patiently for the intense heat to pass away, and frequently come, book in hand, "to get a little lesson."

The Sabbath day is a precious season with us all. I go, at nine, to the Sunday-school of the Methodist Episcopal Church, where, at the request of the Superintendent, (colored,) I read, and address the school, and teach a large Testament class; at half-past ten, I go to another place where I have gathered a houseful, and have a Sunday-school; at three P.M., I have a meeting in my school-room, for adults, where I read and explain the Scriptures; and at five I have a Sunday-school in the same place for the children. The people are very much interested. The Lord is doing a great work here; Christians are doing earnest work, and many are being converted to God. "Richard" is of the number, and my heart is glad. I believe the conversion is genuine.

### SOUTH-CAROLINA.

From Miss Caroline E. Jocelyn.

STONEY PLANTATION, HILTON HEAD, S. C.,  
July 20th, 1864.

WE are much encouraged and grateful to God that we are permitted to engage in this noble work among the freed people. Their cultivation, however, is not the work of a day; and principally in the house-keeping department do we realize this fact. Yet, when we contemplate their patient attitude, in the light of the sufferings to which they have been subjected, we are rebuked for any impatience, at trivial inconveniences that may arise. I can never meet the peculiarly mournful gaze of the mute, over-awed negro, but a fountain of tears is stirred within me. There is, however, in Young Africa, a jubilant hopefulness which sweeps over all barriers, and will bear their possessors on to success and prosperity. I shall never forget the many bright faces of the children of our first charge; those little dark-browed boys and girls, who delighted to trudge, day after day, through rain and shine, from Sea-

brook, a mile and a half or more, to school during the four months of our sojourn at the Elliott Plantation. Here, (at the Stoney Plantation,) the enthusiasm of the children to learn is intense. Their school-hours seem like one bright holiday, and their progress is very remarkable. By half-after six in the morning, they begin to flock in from the neighboring plantations, and often the first sight that greets our eyes, as we step from our sleeping apartment upon the broad high piazza which surrounds our dwelling, and upon which we teach, is their eager, expectant faces; and their cheerful "Good morning," is a welcome salute to our ears. Miss Eveleth and I have over a hundred scholars. Our opening exercises include reading of Scripture, prayer, and singing, followed by miscellaneous questions in arithmetic, geography, etc., after which we hear recitations in classes, dismissing each in turn, though many of the children are often loth to depart. On the Fourth of July, they assembled as usual, but after a few appropriate exercises in which we explained to them the cause of our rejoicings and celebration of the day, it being intensely warm, we dismissed them. But they lingered behind, and seemed to regard their books so regretfully, that our hearts smote us for having given them the holiday so dearly prized by the children of the North, but which, in truth, these have had, as yet, but little cause to appreciate.

### THE FREED PEOPLE TAKING CARE OF THEMSELVES.

The freed people here are industrious and being in a more settled condition, than in many parts of the country, are abundantly able to take care of themselves. Their mode of living is simple, and they find a ready sale for their vegetables and fruit, and often at exorbitant prices. The result of which is, that numbers of them have but little idea of the real value of money, which they as freely expend for cakes, tobacco, and other trifles; but many are wisely laying aside their hundreds and even thousands of dollars, to purchase homes, cattle, horses, etc. Most of the



land on this (Hilton Head) island has been reserved for government purposes. Portions of it are leased to cotton-growers, who hire the negroes to work for them, but the greater part, the negroes are allowed to cultivate for themselves. It is a treat to ride over these islands, and see their flourishing crops of cotton, corn, sweet potatoes, ground peas, (or pea-nuts,) water melons, etc., and their neat little garden patches. Surely, the land could have been under no better cultivation in slavery times, and now, too, the work is mostly performed by women and children, for all the men of a suitable age are in the army. But their out-door employment has led them to neglect too much their houses; and few have any idea of making them comfortable and attractive. The greatest want here is in window-glass and sashes. These are not so much needed at this season of the year, but in the winter, and even in the fall and spring, when the air is in the least raw and chilly, the wooden shutters are closed, and the only light that enters their cabins is through the door, which usually stands open. And so in the sunny South, during the most delightful months of the year, these people live in darkened habitations, while as a consequence, uncleanness prevails, and disease is engendered. Charity, in my estimation, could not be more wisely bestowed than in leading them to the use of window-glass and sashes, thus revealing things unseemly, and insensibly teaching a lesson of purity and cleanliness.

#### THE PRAISE-HOUSE.

There seems to be more of a religious element in the character of the negroes upon some plantations than others, owing perhaps to the different influences to which they have been subjected, both before and since the rebellion. Here this element greatly prevails, and meetings are held two or three times on the Sabbath, and on every alternate evening during the week. On Sabbath morning, (the "Praise-house" being near by,) we are awakened at half-past four by the ringing of a bell, and a half-

hour later, we listen to songs of praise—for these houses of worship are rightly named, their religious exercises consisting mostly of singing. And sweet to us is the dawn of the Sabbath-day, ushered in by the rich melody of their voices, as they sing the time-honored tunes, which recall to our minds the home-circle and prayer-meeting. Yet these poor people are as sheep without a shepherd, and sadly need an instructor in the Divine life, to teach them that religion is not all an emotional feeling, but must be daily practiced in their lives. This truth we endeavor to impress upon the minds of the children, both in the Sabbath and day-schools; at the former, the adults are frequently among our most attentive listeners. Oh! how often I long for that Spirit which used to descend in olden times, upon the young men and young women, that I may edify their famishing souls!

#### THE FUNERAL.

Yesterday, we witnessed a solemn scene. One of the women on the plantation having died, they held the funeral services under the three large magnolia trees that shade the front of our dwelling. For this purpose, they borrowed our school benches, which they arranged in a square around the coffin. They then prevailed upon Mr. D——, who is not a professor of religion, to read the Scriptures and to make some remarks to them. After which their leader, an old man, prayed, and lined a hymn from memory, which they sang, and then placing the rude coffin upon a cart, they followed closely behind, wailing and singing a mournful dirge, till thus the strange procession disappeared from view. Poor little ones of the flock, I thought, as I watched their retreating figures, will no one come to minister unto you? And yet there are thousands on the plantations on these islands, who wait like you, for the coming of those who may break to them the bread of life. Alas! for that holy, self-denying zeal, which should follow our blessed Lord wherever He directs the way! The harvest truly is great, but the laborers are few.



## INDEPENDENCE.

Mr. A. P. Ketchum writes from Beaufort, S. C., as follows:

"It is a gratifying fact that where the freedman is established upon a farm of his own he succeeds; that he is happier and more ambitious when permitted to be independent than when retained as a mere laborer for the white man and subject to his will—a servitude to which, in an exaggerated form, he has already been too long exposed."

## LOUISIANA.

From Rev. S. G. Wright.

(Now in Ohio.)

IN relation to the presents given by the people whom we taught in Natchez, I would say that they were in no sense solicited by any one of us.

At the close of our farewell meeting with them, a good old colored preacher arose, and remarked to the congregation that he was aware of the fact that the young ladies who had labored so faithfully were receiving but ten dollars a month for their services. "This," said he, "will hardly clothe them. Now we must show our appreciation of their labors by giving them something." The hats were passed around, and fifty dollars were collected in ten minutes. They insisted that this should be divided among those who left, and that they would take care that those who remained should have help.

## KANSAS.

From J. R. Brown, Esq.\*

LEAVENWORTH, KANSAS, Aug. 9th, 1864.

I drop you these lines to tell you something of the condition and prospects of the freedmen and refugees in this department. I will begin a little back. Last winter we had much destitution and a great deal of suffering in this city and State. This was owing to the fact that, during last summer, the government sent large numbers of these people into this State from Arkansas. They came destitute of every necessary of life. They had neither food nor clothing. They came late in the season, and had no opportunity to provide for winter. The conse-

quence was, that we had not only to aid them in getting clothes and shelter, but had to find hundreds of them food and fuel. Their wants, or even their necessities, we could not supply. We did what we could, and by the aid of the friends at the East, on whom we are entirely dependent, relieved much suffering, and saved many lives. Some of these people will be able to provide for themselves this winter, and help others. Some will still be on our hands for aid in food and clothing. We would be able to provide for these were not the Government constantly sending more. They are coming in almost daily; sometimes large numbers, both in boats and wagon trains. They are mostly from Arkansas and Missouri, and are nearly all women and children. Six lots of these refugees, white and black, have come into this State in the last four weeks, varying in number from twenty-five to eight hundred; many of these stopped at Fort Scott, some at Lawrence; and between four and five hundred came to this city. These people are entirely destitute, having neither food nor clothing, nor the means of obtaining either. Many of them are sick and helpless. Numerous are these people here, that even a place in the city which can be used for shelter is crowded to a most unhealthy state. And yet many are without shelter. They are living in the open air, exposed to every sort of weather. This state of things can be tolerated during the warm days and nights of summer, but stern winter is fast coming upon us, and we must prepare to meet it.

We are now trying to raise means to build a sort of temporary home, where the sick and helpless may find shelter. We also propose to establish a school in connection with the home, and at the close of the war, turn it into a colored orphan asylum. But what we need most at this time is a shelter for the destitute, sick, and dying. It will be necessary to raise five or six thousand dollars to accomplish this object. We have the promise of some money from Boston and Philadelphia. The citizens here will do what they can toward raising

\* Half-brother of the martyr, John Brown.



the necessary amount. I hope you will do something for us.

The following extract of a letter from Dr. C. C. Slocum, dated July 26th, Fort Scott, will give you some idea of the condition of things in other portions of this State, and what we are called upon to do: "At this post I find many hundred refugees, both white and colored, mostly from Arkansas. They are without food, without money, without clothing—wholly destitute. They are ruined in health and broken in spirit—their hearts bleeding at every pore. I start north with a Government train of white women and children to-morrow. I will take them to Leavenworth. They will need your sympathy and help."

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From Rev. J. Copeland.

KANSAS CITY, Mo., Aug. 25th, 1864.

IN consequence of guerrillas, by whom Western Missouri is so much infested, my appointments and visits at Independence and Westport, have been almost wholly suspended, during the summer. Railroad communication is now opened, however, with Independence, and it is hoped there will be no danger in traveling between here and that place.

I have found some here and there, earnestly hungering after the bread of life, and have been permitted to lead some inquiring souls to the foot of the cross, where they have found peace in believing in Jesus.

My Sunday-school in Wyandotte has been much interrupted and considerably scattered for the same reason that my meetings have, as above stated, with the additional fact, that we were shut out of one church after another, driven from place to place, and finally found refuge in a school-house. The day-schools have been kept up during three months with very gratifying success, especially in Kansas City and Quindaro. To show the interest that some take in schools, I will state the fact that three colored men in Westport, agreed to pay fifty dollars for a school this summer.

Much of my time, during the summer, has been occupied in visiting the sick and

dying, burying the dead and supplying the wants, or rather trying to devise ways and means for supplying the wants of the destitute. This city makes no provision for the burial of colored paupers, and to get them decently buried, is attended with a good deal of trouble. Sometimes a public collection is taken up, sometimes private contributions are solicited, and sometimes I have paid the expenses, or run in debt for them.

There is much destitution among the poor, and this destitution is increasing from the rapid influx of freedmen from Arkansas, and different parts of Missouri. Wyandotte has trebled its colored population within the past year. Wages are low and work scarce and provisions enormously high; so that when I visit the poorest families, it is painful to hear the continued cry for bread. As cold weather approaches, without much aid, there will be a vast amount of suffering. In some cases, no doubt, the suffering will be the result of idle and improvident habits; but generally those who have families are willing to work when work can be obtained.

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#### MISSIONARY CONVENTION IN BURMAH.

THE Baptist Missionary Union has called a convention of all its missionaries in Burmah, to meet in November next. The object is to consult on measures for carrying the mission churches forward to the capacity of supporting and regulating themselves. It is an important and critical movement, and will be watched with interest by all the friends of missions.

—*The Independent.*

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#### LETTER TO TREASURER.

*From Pennsylvania.*

THE inclosed thirty dollars is from the colored Sabbath-school of Wilkesbarre, given to aid the freedmen of the South in their schools, or any other way you may judge best.

It is five years this month since a little missionary-box was placed in this school, (an average of twenty-five scholars,) and two hundred and twenty-seven dollars and twenty-two cents have been taken from this box during the five years.



# American Missionary.

NEW-YORK, OCTOBER, 1864.

## SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

## ANNUAL MEETING.

THE Eighteenth Annual Meeting of the American Missionary Association will be held at New-Haven, Ct., commencing Wednesday, Oct. twenty-sixth, at three o'clock P.M. in the Centre Church, Rev. Dr. Bacon's.

The Report of the Executive Committee will be presented Wednesday afternoon. The Annual Sermon will be preached, Wednesday evening, by Rev. J. P. Thompson, D.D., of New-York. The business meetings of the Association will continue Thursday; the Lord's Supper will be administered Thursday afternoon, and addresses from several distinguished gentlemen may be expected in the evening.

## PROPOSED ALTERATION OF THE CONSTITUTION.

The following amendments of the Constitution of the Association have been proposed for the consideration of the meeting, namely:

In Art. 3, last clause: Substitute the word *others* for the word *youth*, so as to read children and others, etc.

Art. 6, Strike out the word *two* before Corresponding Secretaries, and insert the words *not less than* before the word *twelve*.

Art. 7. Change the last clause of the first paragraph, so that it shall read, "which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent, or missionary; and the decision of such reference shall be final."

Art. 7. Second paragraph, change the word *act* to *acts*, and omit the preceding article.

Art. 9. Change the first line, so that it shall read, "Missionary Bodies, churches, or individuals, agreeing to the principles of this Society," etc.

By order of the Executive Committee.

G. WHIPPLE, Clerk.

## A RICH OPPORTUNITY.

So addicted are the people to enterprise and speculation, that whenever a project is announced, be it a gold mine, a copper mine, a coal mine, or any other mine, that promises, under honest management, to yield a good increase, thousands—merchants, professional men, farmers, and even ministers—eagerly subscribe for shares and dwell with fond anticipation upon receiving handsome dividends. We have it in our power at the present time to submit a proposal "more attractive," as the phrase is, than any presented to the public for a long period; and we solicit to it the favorable consideration of all who have funds to invest where the capital will be perfectly safe and the dividends very remunerative.

A field for enterprise has been opened by our brave army and navy, and it is continually expanding. We invite all to make investments, and we promise some thirty, some sixty and some an hundred fold. The field extends from the District of Columbia to Fortress Monroe, Norfolk, Portsmouth, Hampton, and Harper's Ferry, in Virginia; to Roanoke Island, Newbern and Beaufort in North-Carolina; to Beaufort and Hilton Head in South-Carolina; to New-Orleans, Baton Rouge, Arkansas; to Vicksburgh, Natchez, President's Island, Memphis, Cairo; to St. Louis, Kentucky, Kansas, and the districts adjacent to each of these. Mines of wealth are in all these places, and the veins are rich in ore.

The American Missionary Association has had during the present year more than two hundred devoted laborers who worked in the above mining districts. It has at the present time from eighty to ninety new applications. The field is daily enlarging, and there is no hindrance to its being fully occupied, but want of funds. Will not our friends furnish the means to sustain and increase the little band of men and women who have gone, at small compensation, to educate and convert the thousands and tens of thousands, who have flocked, and are flocking, to the flag of the country and to the cross of Christ?

On our tried and faithful friends we must



rely for means, without waiting for the results of the few agencies employed by us, or the gradual influence of our publications on the public mind and heart. We send out but few agents for the collection of funds, and no more than are absolutely necessary. But we send instead swift-winged messengers in the form of publications. These publications contain letters from our missionaries and teachers, showing the success that has, under the Divine blessing, crowned their efforts. *The facts presented are the strongest appeals for aid that can be made.* "Nothing," said the Rev. William Jay, "strikes like a fact." Let the facts presented, from month to month, in our magazine and paper, (the contents are the same,) be read, dwelt upon, conversed about, and they will surely produce their legitimate effects — prayer and liberal giving.

Most earnestly do we request that ministers, church officers, Sunday-school Superintendents—all who have hitherto taken an interest in the operations of the Association, all whose attention may be attracted by the present appeal, and all who desire that our new fields among the freedmen, may be occupied, will bestir themselves on behalf of this cause, which is, we believe, the cause of our Lord and Saviour Jesus Christ. He has opened this field; he has blessed the labors of our missionaries and teachers; he calls for more, many more, and he says to each of his followers, "Give, and it shall be given unto you;" give it into the treasury of the Lord, for the education of the down-trodden—for the civilization, education and conversion of those who have long sat in darkness and the shadow of death.

Will not our old and tried friends, all who read our publications, all who can influence their neighbors and friends, do what they can in this exigency, so that our exhausted treasury may be replenished, so that the Committee need not refuse to commission any competent applicant, and so that the importunate cry, "Come over and help us," may be promptly responded to

from every part of the country, where the freedmen are destitute of clothing, instruction and Gospel privileges? If timely and adequate help is afforded, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." \*

#### OUR DANGER AND OUR DUTY.

THE friends of missions must rejoice in having the obstacles to foreign and home missions removed. One great obstacle to them both has been, and still is, American slavery. If either the rebellion or the party aiming to overthrow the present Administration is successful, slavery will continue. Therefore, the friends of missions feel the importance of quelling the rebellion and sustaining the Government. It is both a political and a religious duty, for the rebellion strikes at the life of our liberties and at the destruction of our religious privileges. Let then the President of the United States and all loyal men in authority, and all our loyal public writers and speakers, be remembered by Christians in their closets, at their family altars, and in their places of public worship. While they labor to remove the obstacles to peace and prosperity founded upon righteousness, the equality of all men before the law, and the triumph of liberty, social order, and the maintenance of our civil and religious privileges, the perpetuity of our democratic frame of government, and the prevalence of social, political, and religious principles throughout the world, they should be supported by a loyal people. They will thus deserve the united support of all who are loyal to God and their country. Shall they not have it?

Peace in righteousness! Let us pray for such a peace, for none other will be beneficial or enduring. With such a peace our prosperity, secular and spiritual, is secured, for God will be its author and sustainer. Then

"He whose ear the winds are, and the clouds  
The dust that waits upon his sultry march,  
When sin hath moved him, and his wrath is hot,

Shall visit earth in mercy ; shall descend  
 Propitious in his chariot paved with love ;  
 And what his storms have blasted and defaced  
 For man's revolt, shall with a smile repair." \*

### ITALY.

It is said that the impoverished Italians in three years purchased more than one hundred thousand copies of the Scriptures, and that at Milan there are seven evangelical churches and one thousand communicants. Verily there is hope for Italy.

Rev. E. E. Hall writes from Florence to the editors of the *Christian World* as follows :

"Schools in Italy are acknowledged by all to be a most important instrumentality in the regeneration of the people. A nation which has been so long under the heel of despotism, when awaking to liberty, encounters many obstacles in its work of reorganization. But one of its most important labors at present relates to the education of the people. The Government appears to understand the necessity and the importance of this duty ; and already great progress has been made. But as yet, the general instruction of the people, even so far as teaching them to read and write, is a work which will be accomplished only in the distant future. If Great Britain, with all its light and liberty, has now eight millions out of seventeen millions (in England and Wales) who can not read or write, and, according to a recent statement by Lord Palmerston, more than half the people of the United Kingdom in the same ignorance ; it will be long before Italy, with the inexperience of the government in the working of liberal institutions, and the constant opposition of the priests, can reach even that low standard of popular instruction. But every school now established here, however small and obscure, is an important aid in the great work."

It will not be long, we trust, before the number of ex-slaves in this land, who can read and write will exceed the number in Great Britain who have not attained to this degree of knowledge. When slavery is abolished we shall be universally a reading people. The ignorant whites in the Southern States and their black fellow-citizens will, under the instruction of Northern teachers, acquire the elements of an English education, as it is called. Then it will be said with even more truthfulness than it is at present, that the inhabitants of the United States are better instructed than the people of any other nation.

If the non-slaveholders in our Southern States had received the education of our Northern laboring classes, the rebellion would not, in all probability, have occurred. In their ignorance the poor Southern white people have been the dupes of the slavocracy, and are now fighting for the know not what. Crime and ignorance go hand in hand.

A well-educated people must be a moral and a free people. A bright future is before us when we get rid of the incubus of slavery that has weighed us down, and prevented us from being the most enlightened and peaceful nation on earth. If to knowledge is added righteousness, what can hinder this country from being the light of other countries and the regenerator of the world? God grant that with returning peace, founded upon equity and justice, we may be as distinguished in the annals of peace as we have been in the annals of war, and that with regard to this and other lands it may be said: "They shall beat their swords into plowshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." \*

### SANDWICH ISLANDS.

WE have letters from our veteran missionary, Rev. Jonathan S. Green, dated June 25th and 29th. A convention had been called by the King to meet him and his nobles on the 7th of July, at Honolulu to consult on amendments to the Constitution. This measure, it is believed, has been brought about by advisers of the King, foreigners by birth, who are not actuated, it is thought, by a desire to promote the best interests of the kingdom. "What will become of the poor Hawaiian nation, the Lord only knows. We can all see that things look very dark. The Lord knoweth who are his. We commit to Him all our interests, and pray that we may be faithful in every relation."

The people of the Islands, and especially the foreign residents, feel the effect of the war in the United States in the rapid increase of the price of nearly every thing



needed by them. The nation, it is conjectured, will have to go back to the cultivation of native *kapa*, or go without clothing, if the high prices continue. \*

### A HIGHLY USEFUL BOOK.

A 12mo volume, of 246 pages, entitled, "The Wrong of Slavery, the Right of Emancipation, and the Future of the African Race in the United States," by Robert Dale Owen, has been recently published by J. B. Lippincott & Co., Philadelphia. The price is \$1.25, and the postage 16 cents. Every friend of the colored man and every lover of his country should read this seasonable and able work, and give it the widest circulation.

### LOYAL FOREIGN MISSIONARIES.

THE seal of silence has been removed from the lips of our missionaries in foreign countries with regard to American slavery. Sympathizing with the great majority of their fellow-Christians in this country, who with themselves have cast off fear, and now speak boldly and nobly in defense of human rights, they now, individually and collectively, speak of slavery as the country's sin, and of the rebellion as a diabolical thing that must be put down. Our American missionaries at Constantinople have lately united with other American citizens, in an address to our soldiers, full of sympathy and loyalty. They say:

"The cause *against* which you fight is the organized despotism of slavery, the most accursed despotism that was ever established on earth. Your enemy, by his malignant and cruel treatment of prisoners, his savage barbarities and brutal massacres, has fully justified all that has ever been said or written of the moral degradation and corruption which slavery induces upon the masters themselves. The Sepoys of India, in the late British rebellion, were a civilized foe, compared with the 'Southern Chivalry.'"

"Our land was plunged into fearful guilt before God, and without the shedding of blood there could be no remission of its sin. . . . The South had 'filled up the measure of her iniquities,' and had become a 'vessel of wrath fitted for destruction,' and in the arrangements of Divine justice, the things which belonged to her peace were

hid forever from her eyes. It is thus that God teaches nations to be just. The North also, was so deeply implicated in the guilt and corruption that, to this day even, she denies to the black man some of his rights, and thus strangely refuses to hear the voice of God, which sounds like the thunders of Sinai, over the world, denouncing woe to all injustice." \*

### WESTERN MISSIONS AND LOYALTY.

In the *Home Missionary* for September, 1864, is the excellent address of Rev. W. W. Patton, D.D., of Chicago, at the Anniversary of the Society, in May. As the basis of remark, he offered the following resolution:

Resolved, *That the marked loyalty of the West in our present national conflict, is largely due to moral causes connected with the influence of Home Missions.*

Dr. P. alluded to the events of the present conflict, as affording abundant evidence of the loyalty of the West, and then inquired to what is this loyalty due? He said, under this head, 1. The missionaries carried a religion based on intelligence. 2. They laid the foundation of loyalty deep in the conscience of men, by teaching the scriptural doctrine of government. 3. They prepared the people for the present crisis, by teaching them the true dangers of the country. 4. And lastly, they promoted loyalty by their very connection with the Home Missionary Society, whose object and name implied national and perpetual union.

Dr. P. concludes his address as follows:

"Thus, sir, has God rewarded Christian beneficence. Thus has the Church, unaided and untrammelled by the state, been the life of patriotism and a bulwark to the land. Thus has the standing army of Home Missionaries guarded for freedom and the Union the choicest part of the national domain, which once lost, no legions from the East could possibly reconquer."

### NAVAL INJUSTICE TO THE NEGRO.

A CORRESPONDENT of the *N. Y. Tribune*, writing from Mobile Bay, August, 1864, states, that the heroic services of the black seamen in the recent brilliant conflict under Admiral Farragut, did not receive due recognition, and adds:

"But the time has not arrived for justice to be done, even in the Navy, where officers and gentlemen fondly imagine they practice it. We leave the cases of the poor but brave men in the hands of their patriotic and justice-loving fellow-citizens. I hope, in your congratulations

on the great victory, you will remember the share the black man took in it; and if pride or expediency prevents his being justly officially recommended, he at least can claim the kind wishes of good men who do justice and fear God.

"We are gradually finding and walking in the path of Freedom and Justice. If we be saved, we must tread therein; and then even the Navy, forgetting color, will recognize the old Spartan gallantry in battle, above the mean prejudice of the color of the skin."

### DESERVED TESTIMONY.

THE editor of the *Boston Tract Journal* has recently made a visit to the Freedmen at different places, and gives cheerful testimony to the good conduct and progression of the slaves in schools and elsewhere. At Washington, specimens of their writing were quite remarkable. In many instances, the penmanship of those who had attended but one or two months, would have done credit to most white youths from twelve to sixteen years of age. At Arlington Heights, the Government village for freedmen comprises some three thousand people. Here are houses, working-rooms, an infirmary, school-house, etc. Most of the men are employed in public service at wages; the women learn to sew, and do other suitable work. The village is neatly kept.

At Alexandria and vicinity, there are about seven thousand. These are less dependent on Government than those at Arlington, and they constitute in many respects a more interesting body, showing much ability in taking care of themselves, and successfully working out their own future. Within a year past, the freedmen at Alexandria have built for themselves about four hundred houses, worth on an average one hundred dollars each. The men are employed as laborers, mechanics, etc., at from twenty to twenty-five dollars a month and rations; the women, as laundresses, cooks, nurses, etc., at from six to eight. There is more cash in the pockets, and more comforts in the homes of the ex-slaves, than of the "poor whites," and more rations are distributed to the latter than to the former.

In the colored schools satisfactory progress is made in the rudiments of our education. Heard one venerable woman singing with delight:

"Massa Jesus took my feet  
Out of the mire and clay."

Many of the utterances of these uneducated

people, in their devotional exercises, are exceedingly interesting. We noticed the two following which are not unworthy of record:

"Lord Jesus, will you please to draw aside the curtain, and take a peep over de jasper walls of heaben, and look down into dese poor hearts of ours?"

"O Massa Jesus! we's jest like little birds sittin' on de edge of deir nests wid deir mouths open; now, jes gib us what you will."

The excellent publications of the Tract Society are great helps to the freedmen, in the acquisition of knowledge and religious truth.

### HELP THE A. M. ASSOCIATION.

UNDER this heading we find in one of the Western papers a letter from a minister to the editor, which accords, we have reason to believe, with the feelings of a large number of ministers throughout the country.

For many years my sympathies and labors have been with the American Missionary Association. I expect to give it my support in the future; and I advise my brethren generally who have supported it in time past, to do so in time to come, for its cause:

1. It has been highly honored of God to be a channel of his mercy to the heathen abroad, and to the poor oppressed ones of our own land.

2. It has in years past stood alone among the missionary boards as the true friend of the slave. We ought now in the millennium of anti-slavery to remember our old friend who has endured so great a "fight of afflictions."

3. No mission board has laid its foundations deeper—they rest on Christ, the Corner-Stone.

4. We are especially interested in the missions of the Association. They have been special objects of our prayers and solicitude for years past, and we should not withdraw support from them now. With all the help we can give they will not be too well sustained. The *American Missionary* comes to us monthly loaded with most interesting matter, showing how graciously God is blessing the work of his servants.

5. The Association has withdrawn none of its foreign missions, and though it has shown a special regard for the African race because it has been specially neglected, yet it is ready to do good to all men as it has opportunity.

6. If the Association shall see fit to



come the organ for missionary work among the colored people to the exclusion of others, we shall submit, but shall feel sorry. We hope it will not depart from its motto: "Go ye into all the world, and preach the gospel to *every* creature."

7. Because the special reason for forming the American Missionary Association does not now exist, it does not follow that its friends should desert it, or that it should lay its armor down. There are very weighty reasons in the minds of many why it should not only live, but be strengthened an hundred fold.

## DISTRICT OF COLUMBIA.

DURING the rebellion fifteen thousand ex-slaves have arrived in the District, and most of them remain there. Their friends, white and colored, have exerted themselves to establish schools and meet their immediate necessities. This Association has not been unmindful of the importance of establishing schools for these freedmen, and attending to their spiritual wants. We have had there two schools. Mr. W. L. Coan, our late experienced and successful teacher at Norfolk, has gone to Washington to establish another school, from which we anticipate the most beneficial results. By and by other schools will be established under his superintendence, and the prospect with regard to all these schools is most hopeful. We have also two missionaries in the District who are laboring among the freedmen, among the colored soldiers, and others, and distributing Bibles, Testaments, and other publications. We hope the friends of the cause will not suffer our efforts in this interesting field of usefulness to languish for want of adequate support. Mr. Gerrit Smith has, with his wonted alacrity, sent us one thousand dollars to be expended in the District. We invite other liberal friends of the colored man to imitate so laudable and princely an example. \*

## THE BAYONET AND THE SPELLING-BOOK.

PASSING through a sally-port at Port Hudson, a few days since, near that rugged and broken ground made memorable by the desperate charge of the colored regiments, June fourteenth, 1863, I met a fine manly corporal coming in from the outworks, with his gun upon his shoulder, and hanging from the bayonet by a bit of cord was a Webster's spelling-book. The sight impressed me. The thought instantly came to my mind, that this newly acquired liberty is *secure*. The negroes fight, and the

negroes read. The bayonet wins victories, the spelling-book makes them secure. The bayonet may make failures, but the spelling-book is steadily marching on. Already hundreds in every regiment have learned to read and write, and in almost every tent the spelling-book and the Testament lie side by side with the implements of war. The African mind is kindling with a holy zeal for knowledge, and the North may rest assured that this newly-won freedom will be amply fortified and firmly maintained.—*Congregationalist*.

## THE REBELLION IN AMERICA.

PEACE without emancipation and reünion would be worse than war. Peace without reünion would perpetuate the slavery of the negroes, and establish the despotism of the slaveholders. It would be the triumph of rebellion and tyranny, and it would inflict upon the United States irreparable evils. Dishonorable and disastrous, it would suspend the miseries of the conflict only to double them, and leading to worse wars hereafter, it would be worse than the war which it ends. Peace with reünion, but without emancipation, would be also worse than war. For in this case it would likewise prolong the miseries of the slaves, and, as I have already shown, would lead to such discussions, both in the Congress and in the nation, as would end in a fiercer rebellion and in a more sanguinary strife. A peace, therefore, without emancipation and reünion, is such as none but fools accept; but peace with emancipation, and reünion, under which all will enjoy their rights and all will be contented, will be solid, beneficent, and durable.—*Rev. Baptist W. Noel*.

From a Freedman to his Teacher, now absent at the North.

BEAUFORT, N. C., June 29th, 1864.

MISS SARAH: Your kind and welcome letter of the 7th was duly received, for which receive my warmest thanks. It is very lonesome here now, as all the teachers have left for their Northern home, but with many promises to return another fall, and none will be more welcome than yourself. I have not quite mastered the multiplication table yet, the 8 I can not remember, but I hope before long I shall be able to. You may rest assured, the pains you have taken with me, shall not pass unimproved in your absence, but I will try so in the future you will feel proud of your mission to this place.

Your school-house is taken for a hospital, so the school is broken up, although a school will be opened to-morrow by Miss Graves, and Miss Meriam, two of the Washington teachers, sent here from Newbern. The Sabbath-school is prospering. After Miss Luckey left, I took

charge of her class in the Sabbath-school. The children all send their kind regards to you, and would be very happy to get a letter from you.

I thought to spend the fourth of July in New-York, but give it up until fall. Moses sends his love to you, and Mollie, Nellie, Charlotte, and all the class send their love to you and your father, and want to see you all very badly. Michal and Garrison send their love to you, and we look for the coming fall, when we shall see all. I hope you will excuse this letter, for it is the first. Love from all to your father and hope to see him once more in Beaufort. Oh! we never will forget the kind teachers for bringing light to our land, when she was dark as night. They come in spite of rebs. Their reward is not in this world, but a world to come.

The weather is very hot and a waft breeze off the Green Mountains would be refreshing here. Hoping this will find you well and enjoying all the charms of free New-England life, is the respects of yours truly.

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#### FREE LABOR.

OLD slaveholders themselves, who are honest and candid, are forced to admit the just and vastly superior claims of free labor. They see the sluggish and enervated laboring population accustomed to live around them, animated with new hopes and fresh vigor. The vacant and idle lands lying in vast tracts in every locality and county, are being reclaimed with remarkable rapidity. The results this year alone within the old counties of Craven and Carteret, will be perfectly astounding to the ancient friends and sticklers of the worn-out institution of slavery. If these happy results can be achieved at this early period, who can estimate the radical and tremendous changes which are sure to occur when all the blessings of the free labor policy are sanctioned, protected, and defended by wise and humane laws, adopted under a free State constitution?—*Newbern (N. C.) Times.*

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#### ONE'S OWN EXECUTOR.

A LADY in Massachusetts, who has no heirs dependent upon her, and who, by her many acts of Christian benevolence, has evinced a determination to be her own executrix, having recently conveyed to the Association some real estate, writes as follows:

"In executing the deed which I am about to forward to you, I can but feel grateful to our Heavenly Father that he has enabled me to accomplish an end which I have ardently desired to see accomplished, namely, to place that small amount which

years ago I consecrated to be used for the comfort and elevation, moral, social, and religious, of the African race, particularly those who, under a perverted administration of our government, have been made groan under a system of oppression the most cruel and degrading that human depravity ever devised, where I feel assured it will be faithfully applied to the object for which it was designed.

"When I contemplate the vastness of the work which the Lord requires of his people in that direction, I feel as if it is very trifling. I do not feel as if my work will be done until my right hand forgets her cunning and my tongue cleaves to the roof of my mouth." I am using the Magazine as an agent, and I think with considerable success. I feel that we have much to be grateful for as well as much to lament."

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#### FREEDMAN'S AID COMMISSION.

WE have received the "Minutes of the First Annual Meeting of the Northwestern Freedmen's Aid Commission," in pamphlet of twenty-one pages. The meeting was held at Chicago, April, 1864. The Commission "had sent forward thirty-four Christian men and women to do what they may be able to do, of this eminently Christian missionary work." A school for adult freed people in Chicago, was sustained by the Commission. Upward of twenty thousand dollars, in money and stores, had been received and mostly expended. The Commission has a large and influential list of officers, and promises to do great good in the important field chosen for its operations. We wish them God speed.

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#### THE AMERICAN STRUGGLE.

WE feel, and that most keenly too, that our country is in the fires. The furnace seems to be growing hotter and hotter—it has obtained a terrible heat! What an amount of dross there must have been, to require such intense and protracted heat! But, there sits the Refiner! Yes, there at the mouth of the furnace he sits, not as an idle spectator—but there he sits, watching the process—watching with the deepest interest the purifying process—and we have the utmost confidence that he will not allow one single degree of heat more than is absolutely necessary to accomplish the object. The war of Jehovah's, and he will carry it on and end it in his own time and way. There may be reverses and detentions, which to us appear unaccountable.



able, and are so in very deed; yet they are all plain and easy to him "who worketh all things after the counsel of his own will." That he is preparing our country for a glorious future, I have not a shadow of a doubt.—*Missionaries at Rangoon.*

### RECONCILIATION.

ONE day I saw two men with arms clasped about each other's neck, and I paused to know the reason. One was a Karen preacher and the other a Burman preacher. They held each other a moment, and then, half releasing themselves, the Karen exclaimed, "We were once enemies, but now we are brothers;" and then with overflowing hearts of joy they bowed down on the grass, and mingled their prayers of love and gratitude.—*Missionary Magazine.*

### POLYNESIA—SAVAGE ISLAND.

INTO the Penrhyn Islands, and the Union group, and others of Niue or Savage Island, the Gospel had been introduced by the Native Evangelists of our Society; and so signally had the divine blessing been vouchsafed to their humble labors, that thousands of the barbarous people had been turned from idols to serve the living God, and to enjoy the peace and happiness which redeeming mercy never fails to bring. The last Report of the Society briefly recorded the wonderful and happy change effected among the natives of Savage Island by the power of Christianity, in the following words of Rev. W. G. Laves, the solitary European missionary among the people:

"Fifteen years ago a foreigner would not have dared to land, nor been suffered to live on the island; now, foreigners are treated with hospitality and kindness, and those who live amongst the people lack no good things that the land produces. Fifteen years ago they lived in the bush like brutes; now, villages and neat plastered cottages evidence the progress of civilization. Fifteen years ago, anarchy, war, and bloodshed prevailed throughout the island; now, law, order, and peace. Fifteen years ago the people were all dark and degraded, strangers to prayer and praise; now, 'clothed and in their right mind,' they surround their family altars night and morning to bow down to the God of heaven, and the air is vocal with their songs of praise. Fifteen years ago they had no written language; now, they have the Gospel and other books, with *two thousand readers*. Fifteen years ago they were all, before God, dead in sin; now there are three hundred and sixty in church fellowship, living to his glory, besides many who, we have reason to hope, are new creatures in Christ Jesus."—*London Missionary Magazine.*

### PERUVIAN SLAVERS.

IN our May number, under this heading, we mentioned the ravages of Peruvian slavers among the Polynesian Islands. One of the most touching incidents connected with this sad affair is thus stated by the English missionary, Rev. A. W. Murray:

"On the morning following the dreadful day on which the murderous proceedings took place at Savage Island, the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons were torn from their embrace, lifted up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be: 'Father, forgive them, for they know not what they do.' And still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes, now no longer theirs, they united in their accustomed exercises; they prayed and sang praises to God, and no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged."

### DESERT OF SAHARA.

IN his engaging description of Messiah's kingdom Isaiah said, "*In the wilderness shall waters break out*"—the joy should be as great, and the blessings as numerous and refreshing, as if running fountains should suddenly break out in the desert, and the thirsty and weary traveler should be thus unexpectedly and fully supplied. In the wilderness waters have literally broken out. Perhaps no more hopeless enterprise could be undertaken than to attempt to reclaim the great African desert of Sahara, where no rain ever falls, and there are but occasional oases to give relief to the weary and fainting caravans that traverse it. Modern science, however, laughs at seeming impossibilities. Skillful engineers in the French army in Algiers proposed to sink Artesian wells at different points, with strong confidence that thus water would be reached and forced to the surface. In 1860, five Artesian wells had been opened, around which, as vegetation thrives luxuriantly, thirty thousand palm-trees and one thousand fruit-trees were planted, and two thriving villages established. At the depth of a little over five hundred feet, an underground river or lake was struck, and from two of them live fish have been thrown up, showing that there was a large body of water underneath. The French government, by this means, hopes to make the route across the desert, to Timbuctoo, fertile and fit for travelers, and thus to bring the whole overland travel

and commerce through Algeria, which will be one of the greatest feats of modern scientific enterprise.—*Meth. Protestant.*

### THE WEST-INDIES.

THE missions originated and sustained by the Society, says the *Missionary Magazine and Chronicle*, the organ of the London Missionary Society, in JAMAICA and BRITISH GUIANA present for the greater part features in common, and throughout the year they have made hopeful advances both in numbers and strength, notwithstanding some adverse circumstances to which they have been exposed. . . .

The individual and social aspect of the colored races in the West-Indies is gradually undergoing an obvious change. The race of native Africans who were torn from their homes and brought to our colonies as slaves is fast passing away; but as they successively leave the scenes of their early bondage, they often express in joyful strains their gratitude to that divine Redeemer who remembered them in their low estate and made them free indeed.

Rev. Alfred Joyce, of Jamaica, gives an interesting narrative of one of these former slaves:

"During the past week," he writes, "I have committed the bodies of two of our members to the grave, both of whom had been connected with the Church for many years. The life of one of these is full of interest. His name was Thomas Burke, an African. He was brought to Jamaica when about nine years of age. He was a great favorite with his master, who placed great confidence in him, and made him his waiting-servant. He was afterwards intrusted with a dray to fetch goods from Spanish Town, where, one evening, he attended a prayer-meeting, and heard of the love of Christ, who died for sinners. From that time he 'felt himself a poor sinner from Africa, and Buckra no care for him, but one Massa Jesus love him;' so he at once gave his heart to that Jesus. So anxious was he to hear more of his Saviour, that on a Saturday evening, after he had finished his work, he would walk to Spanish Town, a distance of thirty-nine miles, to meet with God's people on the Sabbath. He walked back to his master's estate, and was at work by four o'clock on Monday morning.

"During the week he would go to neighboring estates by night, and hold meetings with the slaves. He was not unsuccessful in his endeavors to bring others to think about their souls, and many began to pray for themselves, and for so doing were dreadfully beaten, and sometimes put to death. His master told him he might thank God when he partook of his food, but at no other time was he to pray; if he did, he was to be shot. But he feared not

those who could only destroy the body, and continued to pray. He said: 'Massa, me can give up praying, Massa Jesus too good to me.'

"His valuable life was twice spared in a remarkable manner: two men, on separate occasions, who were going to witness against him for praying, died on their way. By his efforts and example he has done much for the cause here, and he bore his late affliction with great patience. He used to tell us that he feared not to die, he was waiting for Jesus to take him himself; and we can say with confidence: 'His end was peace.'

### HOW TO CONQUER INDIA.

THE Rev. Ebenezer E. Jenkins, who has labored twenty years in India, (a brother of the late John Jenkins, D.D., of Philadelphia,) in a speech at the anniversary of the Wesleyan Missionary Society, said:

"We intend to conquer India by means of Indian levies. European missionaries, unaided and alone, will never be able to convert India. So we draw our young men around us. We wean them from the gross vanities of their religion, and, by the teaching of God's Spirit, they are enabled to cast from themselves those fictions which they had trusted as heavenly revelations. We take them into our counsels. They know the Gospel as well as we do. They can preach it as efficiently; they can proclaim it before an assembly as eloquently, and teach it in a class as impressively, as ourselves—ay, and sometimes more impressively; because the truth coming from one Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations puzzle or distract the foreigner can never so prevail in the presence of a Brahmin who has been converted. Besides that, the arguments of race and of caste which they bring before us frequently fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching the Gospel in the highways of India, with a converted Brahmin by my side, or a Hindu of high caste, the people have disturbed us by noisy opposition; but he, casting his eye on the tumultuous throng, has hushed them in a moment, and has said: 'Why, you know that Hinduism is all a lie, and you dare not contradict me.' These are the men whom God is giving us. These are the men with whom we go forth. They are witnesses of the power of divine truth, and in some respects, such witnesses as I have never seen in any other part of the world."

So far as human instrumentality is concerned, the above is the way to conquer not India only, but the world. Civilization, education, kindness, benevolence, truthfulness, unselfishness, and especially the sword of the Spirit, are to be the powerful agencies for the conversion of mankind. How long are mankind in learning this lesson, learning it by heart!



## CHRISTIAN ELOQUENCE.

AMONG the rarest treats we have enjoyed for long time has been the perusal of the London *Missionary Magazine and Chronicle* for June. It contains the proceedings of the Anniversary of the London Missionary Society. The Annual Report and the addresses are of unusual interest. We have made copious extracts already from this number, but we can not omit a paragraph from the eloquent address of Rev. Thomas Jones :

"And let me say there have been days when the Church was a power in the earth. We read of the heroic ages; they are praised by the old poets as the beautiful and distant ages when fact and myth embrace, where history and tradition meet—when tradition melts into history, and history, like another color in the rainbow, melts back into tradition. In that beautiful period they have placed the heroic ages when giants and Titans lived on the earth, and not small beings such as we are. Brethren, this is tradition and myth and poetry; but there have been real heroic ages in the Church of God, when Moses communed with God on the trembling brow of Sinai; when David composed the spiritual hymns which thrill our hearts in the nineteenth century; when Isaiah with prophetic fire spake to the sinful nations; when the Baptist thundered rebukes on the banks of Jordan; when the great Paul emptied the temples of Greece; when St. John saw visions in Patmos; when reformers struggled; when martyrs died—then there was power in the churches. Men were filled with the Holy Ghost. Ministers in England, we want power. Missionaries abroad, ye want power. Teachers in our colleges, ye want power, not only to send forth scholars, but inspired young men. Deacons of our churches, it is no time to sleep. Churches of the land, you ought not to be the dull, apathetic, material things many of you are. We can not afford to be weak. Power everywhere—power in the spring, bursting through the great rock; power in the grass, cutting its way through the soil; power in the lightning-flash. And shall the Church be weak? see the syren Pleasure, like another *ignis fatuus* crossing from marsh to marsh in the evil's land, where so many of our youths are lost. Power enough hath the syren. Yes, brethren, power is everywhere; and shall we be weak and feeble? Our fathers sleep—let not be thunder disturb their slumbers; let not the lightning-flash wither the flowers on their graves. Brave men were they. I like to shake hands with them across the ages. They did their work nobly; they crossed the stage and were hurried beyond the scene into the darkness of death. They are gone, and we are here; and shall we be weak? I don't mean that we can become as Moses and Jeremiah and Paul; but I do mean to say that as the ancient sages went up to heaven and stole fire from the throne, you may go aside with God, touch the di-

vine mind, and come forth divine men, to mould the hearts of this nation, or to spread the Gospel of Christ in foreign lands. You have heard me kindly. I have spoken out brotherly on this subject. May God bless you all! May the power of the Lord God of Israel clothe his priests with salvation! May it be known in a dry, hard, harsh, skeptical age, that God is in Israel, and that religion is a power!"

## INDIA.

In the Annual Report of the London Missionary Society it is stated :

"The power of caste has been sensibly weakened, and many high-caste natives have at different times embraced the Gospel. During the last year three converts of high caste, two of them Kulin Brahmins, have been received into our mission church in Calcutta. Encouraging accessions have been made to our churches, generally in the South, where hundreds have renounced heathenism, avowed themselves Christians, and placed themselves under the guidance and counsels of Christian teachers. The number of young men under training for the work of evangelists is greater than at any former period; and those that have already been ordained to the ministry, as pastors or evangelists, have diligently discharged the duties of their office, and have well sustained it by a consistent and unblemished Christian character. The liberality of the native churches is a new and most encouraging feature of the times.

"One of the most important and hopeful indications of the advancement of the native mind appears in the extension of education among the *females* of India. This good work has, to a limited extent, been carried on for many years in the schools superintended by the wives of our missionaries, and from these many Christian wives and mothers have gone forth, who are diffusing blessings in their households. These females have generally belonged to the humbler classes of society; but efforts have been commenced, and are now extending, to impart knowledge to the higher ranks of Hindoo women, and though it is but the day of small things, we may confidently expect the happiest results. Now, indeed, many of the educated Hindoos are desirous that their wives and daughters should receive the advantages of education, and are actually employing means to promote their mental improvement. And in no single department could wise and benevolent efforts be employed with greater advantage to India, than by the enlightenment and elevation of the female population.

"The system of *Zenana* visitation to the females of respectable Hindoo families is a means of Christian usefulness of great promise; and, although not to be accomplished without much difficulty and manifold discouragements, it is silently extending.

"A more striking evidence of the advance of the public mind of India in favor of education,

and in sentiments of respect and esteem for Christian missionaries, could scarcely be found than in the contrast of the misrepresentation, ridicule, and reproach with which Dr. Duff commenced his noble and disinterested career in India, and the accumulated honors heaped upon him when he left its shores—honors rendered to him not only by his countrymen of the highest rank, but by the most distinguished Hindoos in the city of Calcutta."

Rev. George Hall, B.A., missionary, Madras, in an eloquent speech at the annual meeting of the London Missionary Society, said :

"But, my Lord, let us look rather at our own times, and consider what have been the fruits of missionary labor in India. We can point now to the whole of God's Word, published in fourteen of India's languages, and to the New Testament, or parts of it, in twelve others—making the sacred Scriptures, in whole or in part, in no fewer than twenty-six of the living languages of India. And we have it from the best authority, that during the last ten years upwards of one million and a half copies have been distributed among the people. Along with this, we can also point to Christian books and tracts in all these languages, and can tell you that eight and a half millions of these have in ten years been circulated among the Hindoos. The press, with all its mighty power, has been brought to bear fully on the stronghold of Hindooism, and this has resulted from the labors of missionaries.

"And, my Lord, missionaries are doing a great educational work in India. A few years ago the education of high-caste females was unknown; but of late a striking desire for female education has sprung up among the most enlightened of the people, arising, I believe, from the influence of the liberal education we have been imparting to young men. Two years ago we commenced a school in Madras with four or five high-caste Hindoo girls, and at the close of last year had seventy under Christian instruction. Some of these now read the gospels in their own language—a fact deeply interesting to a missionary; for could we search back for two thousand years, not one of the mothers of these girls could have been proved able to read, far less could they have been seen reading God's word. Some other societies had begun this work even before we commenced it in Madras. In several parts of India similar schools may be found, and this we regard as a most hopeful result of missions.

"Now, especially in connection with our educational work, we have gone into the very center of high-caste heathenism. We have taken some of the sons of the leading families in the Hindoo community, who have left all for Christ. There is not a caste in India, from the highest to the lowest, which is not represented in the Church of Christ there. Of late years, the progress of our native churches has been most encouraging. When we thus see flourishing vigorous native churches springing up, with an

annually increasing ratio of additions to the membership, we may well point to this fact as the most hopeful and cheering result of Mission in India."

## MADAGASCAR.

THE avowed principles of the new government are enlightened, just, and beneficent, and if faithfully observed by the sovereign and his ministers, they can not fail to work results most beneficial to all classes of the Malagasy people. The following articles in the proposed form of government are the most important:

"The word of the sovereign alone is not to be law, but the nobles and heads of the people with the sovereign, are to make the laws.

"Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

"Friendly relations are to be maintained with all other nations.

"Duties are to be levied, but commerce and civilization are to be encouraged.

"Protection, and liberty to worship, teaching, and promote the extension of Christianity, is secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

"Domestic slavery is not abolished; masters are at liberty to give freedom to their slaves, or to sell them to others.

"No person is to be put to death for an offense, by the word of the sovereign alone, and no one is to be sentenced to death unless twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death."

## RECEIPTS

From Aug. 1 to Aug. 31, 1864, inclusive.

### MAINE.

Auburn. Hon. Seth May, to const. MRS. CYNTHIA W. MAY L. M., by J. F. C., 30  
Augusta. Individuals, by Mrs. A. R., 30  
Bangor. First Cong. Ch. and Soc., bal. to const. 2  
JOHN S. KIMBALL L. M., by Dea. J. A., 2  
Bath. Chas. Russell, \$5; Geo. Donnell, \$2; John Shaw, \$1, by I. P., 3  
Brown's Corner. Mrs. S. H. Webber, \$1; others, \$3; Mrs. A. L., for *Home M.*, 50c., by E. S. H., 4  
Kennebunk. C. H., 4  
Litchfield Corner. Mon. Con. Coll., by Rev. D. T., 12  
South-Freeport. Cong. Ch., by Rev. C. P., 12  
West-Bath. Isaiah Percy, 5

### NEW-HAMPSHIRE.

Auburn. Cong. Ch. and Soc., by Rev. J. H., 10  
Bennington. Mrs. D. Whittemore, deceased, by W. & Co., 10  
Candia. J. R. Fitts, 10  
Great Falls. Miss E. C., 1  
Hanover Center. Coll. by Rev. B. S., 1  
Henniker. Mrs. Abigail Child, by Rev. E. D., 1  
Lyme. D. Storrs and Miss H. H. Boardman, \$1 ea., by W. & Co., 1  
Pembroke. Mrs. C. Stevens, \$4; Rev. R. A. Putnam and Mrs. F. H. Putnam, \$2.50, ea.; Mrs. Burnham, \$1, 10  
Troy. Joseph Jones, \$8; Mrs. Mary Hagar, \$1, 2



## VERMONT.

Brandon. J. A.,	15
East-Barnard. M. D. Follett, \$2; Mrs. L. Follett,	
\$1.	3 00
Fairfield. Miss S. D. Comings,	1 00
Monkton. Henry Miles,	1 00
Norwich. Mrs. H. Hazen, by W. & Co.,	2 00
North-Troy. C. S.,	50
West-Albany. Silas Smith,	5 00

## MASSACHUSETTS.

Boston. Estate of Sophia Mumford, deceased,	
Jeremy Drake, Ex., by W. & Co.,	173 72
Brookfield. H. R.,	25
Brighton. Second Cong. Ch.,	81 45
Charlton. Coll. Cong. Ch., by Rev. E. D.,	16 65
Curtisville. T. S. H., by J. C.,	50
Danvers. First Ch. and Soc., by W. & Co.,	47 00
Dorchester. E. G. McRoy, by W. & Co.,	1 00
East-Cumington. M. Porter, R. Kingman, Miss	
M. Dawes, and Mrs. L. J. Orcutt, \$2 ea.; Mrs.	
M. Brown and W. H. Guilford, \$1.50; L. C.	
Robinson, Wm. Packard, J. W. Rodgers, H.	
Porter, R. Clarke, Mrs. M. Macomber, N. B.	
Crosby, Mrs. D. Snow, A. F. Pettingill, Mrs. J.	
L. Abel, M. Orcutt, L. L. Streeter, J. Lowd, N.	
Orcutt, N. Brown, Mrs. J. Lowd, Mrs. E. Knapp,	
W. W. Mitchell, H. Robbins, F. O. Richards, C.	
W. Dawes, E. P. Wilbur, and Mrs. J. A. Snow,	
\$1 ea.; others, \$13.95; by Rev. A. R.,	47 95
East-Bridgewater. Union Church, by W. & Co.,	43 50
Foxborough. Cong. Ch. and Soc., by D. L. H.,	
Treas.,	30 00
Freetown. Mrs. John Wilson, \$2; Mrs. Louis	
Dean, \$1.50; John Macomber and Rev. Mr.	
Duncan, \$1 ea.; others, \$3.15, by B. B.,	8 65
Georgetown. Cong. Soc., by W. & Co.,	1 00
Great Barrington. N. D., by J. C.,	50
Hanson. "A Friend," by W. & Co.,	1 00
Heath. Mrs. H. M. White,	1 00
Holden. E. B.,	25
Huntington. M. S. K.,	25
Lee. Justin Clark, \$3; C. L. Graves and A. W.	
Graves, \$1 ea.,	5 00
Malden. W. A. C.,	50
Mansfield. Otis Allen,	8 00
Monterey. Cong. Ch., by J. T.,	10 45
Newton. Coll. Elliot Ch., by J. N. B.,	184 15
Newton Center. Cong. Ch., by W. & Co.,	95 00
North-Bridgewater. South Cong. Ch., \$7.25; S.	
D. Hunt, \$5, by Rev. E. D.,	22 25
Northfield. Coll. Cong. Ch., by Rev. E. D.,	10 54
Northfield Farms. Coll. Cong. Ch., by Rev. E. D.,	9 31
Oxford. Coll. Cong. Ch., by Rev. E. D.,	22 05
Paxton. John B. Moore, by W. & Co.,	5 00
South-Deerfield. Zebadiah Graves,	5 00
Stockbridge. H. J. C., by J. C.,	50
Templeton. Justin Lamb, \$1.50; A. Manning, \$1;	
Capt. H. C., 50c., by A. H. M.,	3 00
Townsend. Orthodox Cong. Ch. and Soc., by W.	
& Co.,	81 20
Upton. First Cong. Soc., by W. & Co.,	15 15
Van Deusenville. D. E. G., by J. C.,	50
Walpole. Mrs. L. Allen,	1 00
Warren. Coll. Cong. Ch., by Rev. E. D.,	24 00
Ware. Coll. First Cong. Ch., by Rev. E. D.,	7 43
West-Amesbury. John K. Sargeant,	1 00
West-Brookfield. Mrs. J. M. Robinson, \$2; Miss	
M. Robinson, \$1, by Rev. E. D.,	3 00
West-Newton. Mrs. Adolphus Smith,	5 00

## RHODE ISLAND.

Providence. Josiah Chapin,	200 00
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## CONNECTICUT.

Bantam Falls. S. C. Keeler,	1 00
Bethlehem. Levi F. Scott,	1 75
Bristol. Wm. Day,	1 00
East-Lyme. Mrs. E. H.,	50
Farmington. First Cong. Ch., for <i>Home M.</i> , (\$30	
of which from Henry D. Hawley, to const. MISS	
EVELINE E. BUELL, L. M.), by W. G.,	68 40
Greenwich. Dea. Jonas Mead,	10 00
Gulford. "A Friend," \$30, to const. MISS ABBY	
FWLER L. M.; Mrs. Sylvia Hotchkiss, \$10;	
Mrs. S. Fowler and daughters, \$2,	42 00
Litchfield. Miss Mary T. Buell, by R. M.,	2 00
New-Haven. A. Townsend, \$20; Erwin Shelley,	
\$2,	22 00

Norwich. First Cong. Ch., \$163.13, by L. A. H.,	
Treas., "A Friend," \$50, by L. E.,	213 13
Plymouth Hollow. Cong. Ch. and Soc., by G.	
W. G.,	43 00
Sherman. Hugh Gelston,	2 00
Southport. F. Marquand,	15 00
Stratford. Coll. Cong. Ch., \$50, and Harry Bronson,	
\$10, to const. HANFORD WILCOX and PETER	
P. CURTIS L. Ms., by C. S. S. Treas.,	60 00
Westford. Mon. Con. Coll. Cong. Ch., by Rev. E.	
D. K.,	16 00
West-Haven. Bequest of Mrs. Patty Phillips, by	
Geo. W. N., Executor,	200 00
Woodbury. Judah Baldwin, \$9; B. F. Fabrique,	
\$5; Nathan Pierce, \$3; E. B. Burton, \$1; C. J.	
M., 25c.,	18 25

## NEW-YORK.

Berkshire. C. Parsons, by Dea. A. P. B.,	5 00
Colosse. Gates Miller,	5 00
Deansville. "A Friend,"	3 00
East-Wilson. Rev. H. Halsey, \$30, to const. JOHN	
T. KNOX L. M.; C. M. Clark, \$3,	83 00
Ellington. Mrs. Dr. B., by Rev. W. I. H.,	25
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Sayville. M. E. Ch.,	13 81
Smithtown Branch. M. E. Ch.,	4 20
Stoney Brook. M. E. Ch.,	14 00
Unionville. M. E. Ch.,	5 10

*Collected by Rev. J. M. McNulty.*

(\$84.73.)

#### NEW-YORK.

Brockport. Presb. Ch.,	17 88
Clarkson. Cong. Ch.,	20 00
Lockport. Cong. Ch., \$38.45, to const. A. MI-NARD L. M.; Presb. Ch., \$4.20; C. H., 50c.,	38 15
Ogden. Cong. Ch.,	8 65

*Collected by Rev. J. R. Johnson.*

(\$52.97.)

#### NEW-YORK.

Auburn. Coll. Colored Ch., \$2.28; Mrs. D. Wright, \$1; others, \$1.25,	3 53
Geneva. General Swift, \$5; Colored People, \$2.95; Hon. S. A. Foot, \$2; J. Hill, \$1; others, 55c.,	12 50
Owasco Lake. Individuals,	72
Waterloo. "Friends of Progress," \$5.60; Mr. and Mrs. Joseph Wright, \$5; Mrs. Richard Hunt, \$5; Miss Mary Hunt, \$3; "A Friend," \$3; Thos. R. Peck, \$2; E. Romig, A. Clark, Dea. Clark, J. T. Demarest, Rev. E. Chapin, Mrs. King, S. Babbitt, Rev. S. H. Gridley, and Mr. Barnes, \$1 ea.; others, \$3.62,	36 22

*Collected by Rev. J. R. Barnes.*

#### NEW-YORK.

(\$34.57.)

Corning. Coll.,	10 70
Hornellsville. Individuals,	4 75
Prattsburgh. Presb. Ch.,	19 12

Total, \$5,788 55

LEWIS TAPPAN,

Treasurer.